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A

Moral Philosophical
DISCOURSE:
OR, AN
APOLOGY

FOR THE

85

Reducing Publick-Expences, in
order to the improving our Minds
and Actions:

WHEREIN

Is endeavour'd to be demonstrated the
Invalidity of those Pretences generally
urg'd in Defence of frequenting Publick-
Houses,

VIZ.

BUSINESS,		REFRESHMENT,
INTEREST,		CONVERSATION.

Written and deliver'd at the REQUEST
of a SOCIETY.

By J. M. *Professor of the Philosophic*
Summum Bonum.

Virtue is its own Reward.

Axiom.

L O N D O N :

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The IMITATION of an
Epistle Dedicatory
T O
T H E E,
T H E
Taste of the present Age.

GENEROUS TASTE,
IT is from thy genial Faculty that the Seeds of low Wit produce so plentiful a Harvest of Admirers; and it is from thy extensive Benevolence that the scribbled and unbound Pamphlet is powerfully defended from being crush'd down by the pressing Weight of the well-

A 2 di-

Epistle Dedicatory.

digested Folio: It is thou
who protectest the paultry
Pedant, and enablest him to
usurp that Authority in the
Press that was wont to be-
long to the Sagacious and
profound Grammarian

Oh, *Generous Taste!* Who
art thus Propitious to the
publish'd Performances even
of the lowest Degree of in-
feriour Wit, receive I be-
seech Thee, under thy Pro-
tection, this small Perfor-
mance of the lowest Degree
of inferiour Wisdom; and
not only as an ample Ac-
knowledgment, but rather
in Return for the Receipt of
so great a Favour, I shall
2 apply

Epistle Dedicatory.

apply my utmost Endeavours to collect Thee the very Dregs of Learning; which, when promiscuously blended together, and adapted to such low and frothy Subjects as gain thy Esteem, will prove efficacious to adorn the same.

I am at a Loss how to express what a secret Pleasure I shall be possess'd with, when I have thus accomplish'd my Retaliation: Permit me, therefore, to subscribe myself with due Submission,

Generous Taste,

Tours, &c.

J. M.

THE
P R E F A C E.

IT is very common that an Author in his Preface expatiates in the Dispraise of himself, insomuch that I have seen it express'd in this Manner ; e. g. I am not possess'd with that Vanity to imagine myself capacitated to publish any Thing except my own Errors : But this is a Degree of Dissimulation, or verbal Idolatry, that is very unbecoming the Gentleman---Scholar, as I shall prove thus :

An Author is either capacitated or not capacitated : If he is capacitated, what is it but Dissimulation to plead
Inca-

The PREFACE.

Incapacity of doing Justice to the Subject undertaken? If on the other Hand he is not capacitated, it is a Folly of the highest Degree to undertake what he cannot perform. I shall not expatiate on this, but leave it to the Reader to judge as he pleases; for I shall only mention something in Reality concerning this Discourse.

This Discourse was wrote at the earnest Request of a certain Society of which I am a Member: The Request proceeded from a Consciousness of the Inconveniencies that attend frequenting Publick-Houses. A Subject I confess but mean; yet, a Practice quite repugnant to the Advancement of Religion, and the Exercise of moral Virtue.

Not-

THE PREFACE.

Notwithstanding this, there were always some Pretences urg'd as unavoidably necessary in Favour of a Perseverance in this Practice; such as are mention'd in the Title-Page. However a Discourse, in Favour of reducing Expences, was desired and concluded on by the Society; and, agreeably to their Request, I delivered it as follows.



A
Moral Philosophical
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Reducing Publick-Expences, in
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and Actions, &c.

WHEN we take a general Survey of the liberal Arts and Sciences, which we have been oblig'd for to the Inventions of those venerable Sages the Antients, and thence proceed to view the extraordinary Improvements which have been made by the Moderns, we cannot, with any Possibility, avoid being astonish'd even to a Degree beyond Expression; by considering what a great Part of that Obligation the modern Ages have discharged on the Antients, by returning their Endeavours with an assiduous and indefatigable
B Industry

Industry to improve their Inventions, particularly in natural Philosophy; many Parts of which have been render'd universally beneficial to Mankind, by the experimental Proofs produc'd from *Gresham*. And it is owing to this modern Fountain of experimental Knowledge, that such successful Progress has been made, by Means of their exact Observations in Astronomy, Geometry, Mathematicks, &c. Which some Writers of our neighbouring Nations have agreed to be of as universal Advantage, as the many thousand learned and valuable Volumes on all Arts and Sciences, and in all Languages, that have been publish'd since *Anaxagoras*; who, 'tis said, was the first Reviver of true Philosophy. The Praise that is due to the Moderns for their Improvements, may be extended to certain Discoveries and Inventions of their own; such as the Discovery of the *Magnet*, and the surprising Operations it performs; and those curious Inventions of the *Microscope* and *Telescope*: Which are particularly taken Notice of by *De Britaine*, in these Words: " I much admire the rare Inventions of the *Microscope* and *Telescope*, and must pay my Thanks to the Authors of them (of which

“ which Antiquity gives us not the least
 “ Hint.) By the Assistance of these di-
 “ optrical Glasses you may observe the
 “ curious Mechanism, and excellent
 “ Contexture of the minutest Animals :
 “ So that were *Aristotle* now alive, he
 “ might write a new History of Ani-
 “ mals: For the first Tome of Zoogra-
 “ phy is still wanting ; the Naturalists
 “ hitherto having only described to us
 “ the larger and more voluminous Sort
 “ of Animals, as Bears, Bulls, Tygers,
 “ &c. while they have regardlessly pass’d
 “ by the insectile Automata, those li-
 “ ving Exiguities, with a bare mention
 “ of their Names”. This Author, who
 writ towards the Close of the last Cen-
 tury, made this Observation : And I
 know not to this Day of any Treatise
 publish’d, which describes the insectile
 Automata in general.

Thus have I observed the industrious
 Acquisitions and Improvements that have
 been made by the Moderns in the chief
 Arts and Sciences, invented by the An-
 cients ; by which Means many difficult
 Theories have been reduced to Practice.
 It is strange to consider, that the moral
 Philosophy of the Ancients has not been
 reducible to Practice with as much Fa-

cility as have many Parts of the natural. It is true, the Study of Nature is certainly a most delightful and satisfactory Study; which Mr. *Bulstrode* recommends as our Duty, by describing it thus: “ The
 “ employing our Thoughts how the
 “ Earth is continually sending forth a
 “ Vapour, the Sea and all its Rivers
 “ giving up their refined Parts into the
 “ Air, to meet and allay the scorching
 “ Influences of the heavenly Bodies:
 “ That, since the Water of itself is too
 “ gross a Food for the Lungs, and the
 “ celestial Heat too violent and intense
 “ to cherish and support us; therefore
 “ God stretches out the Waters on the
 “ Wings of the Wind, and rarifies the
 “ same; and that it may be exempt
 “ from excessive Cold, impregnates it
 “ with vital Heat to become the truest
 “ Food of Life—That the heavenly
 “ Bodies are continually at Work for us,
 “ by their perpetual Motion emitting a
 “ vital Heat; which, cloathing itself
 “ with an aerial Vest, enters into the
 “ Chambers of the Deep, and there
 “ frames all that Variety, which coming forth, we call the Works of Nature”. Much more to this Purpose doth this Author intimate, which I con-

sent readily to : But must observe, that tho' Knowledge and Experiments of Things natural are excellent Materials to form a wise Man; yet I imagine that Action, in Things moral, is far more excellent, which completes him.

What is all our natural and experimental Philosophy without moral Actions? 'Tis *prudenter agere*, or acting prudently; that is more commendable than *sapienter cogitare*, or thinking wisely. And the truly wise Man (says *Petrarch*) must reflect on the vast Extent of Nature; must examine himself strictly, and behold with Grief the many Excellencies that are wanting to an absolute and consummate Perfection in his Attainments, with reference to his Mind and Morals.

'Tis not enough (continues the same Author) to speak with Applause on all the Sciences: 'Tis much more excellent to recollect ourselves, and banish all Fear; to be more exact in our Conduct, and to endeavour to attain an interior Wisdom. This is what is wonderfully neglected amongst the Moderns; who, tho' they have with so much Affiduity searched into the grand Arcana of Nature, are much inferior to the Ancients; because the due exercising the cardinal Virtues is so much wanted. It

It is to be feared, that the moral Philosophy of the Stoicks has deterred the Moderns from this commendable Practice; which, if it has, it discovers a great Weakness: Because I may suppose that every one, who has dipt into the ancient Philosophy, is well acquainted with the Haughtiness and Pride of their Principles. The Truth of which I'll confirm by rehearsing that well-known illustrious Example of *Posidonius*; who was Master to *Cicero*, and by him stiled the greatest of the *Stoicks*: Here we shall see the main Pillar stagger, and consequently the Fabrick ready to fall: For, when *Pompey* the Great understood this famous Stoick was grievously tormented with the Gout, he made him a Visit to see whether so great a Master was able to bear that Pain with the same Ease, as he despised it in his florid Harangues when in Health. The extreme Agony he was in caused the Sweat to trickle from him in abundance; yet he obstinately resolving not to contradict his former Doctrine, either by Words or Groans, before so great a Witness, in the midst of his Pain cries out, I'll never own you to be an Evil. By which Expression *Pompey* was confirm'd in his former

mer Opinion; *i. e.* that the Doctrine of the *Stoicks* consisted more in vain, haughty Expressions, than a right Conformity to Truth and Reason.

Was there then no other moral Philosophy than this of the *Stoicks*, or that of the *Cynicks*, indeed, I should not wonder at our Non-performance of what they taught; because their Principles were not really practicable; particularly in making Virtue the Object of the wise Man's Choice, and then setting it above his Reach. But, when we cast a Glance on the other *Grecian* Schools, we shall find a Crowd of virtuous *Heathens*, whose Morals were sober, wise and practicable; which they gave exemplary Proofs of when living; as did *Socrates*, whom the Oracle declared the wisest Man; and his Scholar divine *Plato*; and *Aristotle*, who learned under him; and *Theophrastus*, who was first called * *Euphrastus*, or the fine Speaker, and afterwards *Theophrastus*, or the divine Speaker. Such a desire had this *Heathen* to be well inform'd in his Morals, that, after he had studied under *Leucippus* in his own Country, he went to hear *Plato*; and at last

* *Eustace Budgell*, Esq; in his Life of *Theophrastus*.

submitted himself to become a Scholar to *Aristotle*.

Methinks it is very hard that these great Men, who bred up such eminent Scholars, cannot be sufficient Masters for the modern Ages. How instructive were the Actions of these Philosophers, who patiently bore the noble Scars of Reproach for Virtue's sake? *Epicurus* was a sufficient Example of this: For so industrious were the *Stoicks* in reproaching this virtuous *Heathen*, that they pitch'd upon *Diotimus* * to write many satyrical Letters; which being scatter'd all over *Greece*, nothing was to be heard of in all the Porches of *Athens* but infamous Reports concerning *Epicurus*. After all which *Epicurus* remained unmoved and silent, and bore the calumnious Aspersions with Prudence and Virtue. And in the same Manner did *Plato* behave, when *Aristophanes*, the *Grecian* Poet, endeavour'd to stain his Character by insinuating Reports at *Athens*, that this famous *Heathen* was too free with the Youths his Scholars; insomuch that he really charged him with the horrid Crime of Sodomy †.

* *Monf. du Roudel* in his Life of *Epicurus*.

† *Vide* a Treatise on Platonick Morality.

Many

Many such-like Examples might be produced of the Constancy of the *Heathens* in their Morals : But with concern I must say, that I fear it would be to little Purpose ; for it is too observable that the fond Desires of indulging our Senses are most likely to overthrow the Examples of our Predecessors, and will not permit their Morals to have any Prevalence over us. So that I shall now proceed in pursuit of the chief End of my Design ; which is, laying open the Invalidity of those frivolous Pretences so often urg'd in Favour of gratifying our Desires, by so perpetual a frequenting Publick-Houses : Namely, Business, Interest, Refreshment after the Fatigues of Business, or the Benefit of Conversation : These being the four chief, or principal Excuses, which I shall consider briefly, but distinctly.

Of all the rational Beings that inhabit the terrestrial Globe, there are not any, from the highest to the lowest Degree, from the cultivated to the uncultivated, but some Time or other either employ themselves, or are employed in some Affairs, to which they appropriate the Term Business. And I hope it will not be accounted absurd to assert, that all

the Languages, whether national or scholastick, cannot afford us a Term by which we deceive ourselves, our Friends, and all others who have any Dependence on us, so much as by this universal Term: Which, I believe, every Man is conscious of, if he thinks aright.

This is that Term wherewith we so unaccountably deceive ourselves, &c. by extravagantly spending what is requisite to be applied to other more necessary Uses ; such as the relieving those of our Fellow-Creatures, who are so unhappy as to be incapable of relieving themselves. 'Tis the Observation of a judicious Writer, that our spending that valuable Time in a pretended Gaze on Business, which might serve for a speedy Dispatch of it ; is imitating that Musician, who spent so much Time in the tuning his Instrument, that he had none left to exercise his Musick. And certainly this Observation is just ; for daily Experience presents to our View how many, in pursuit of imaginary Business, neglect that which is real ; or otherwise, instead of dispatching Business in the Places designed for it (whether the Office, Warehouse, or Shop, &c.) transact it in Taverns, Punch-houses, &c. Are not these be-

become all of them so many pretended Royal-Exchanges? At least, I believe, there is scarce one of them but has always some Companies that urge Business as a chief Plea for visiting it so often. But it is my humble Opinion, that where real Business is concerned, the Places design'd for it are the most proper, either for giving such necessary Orders as an immediate Dispatch of Business shall require; or for adjusting such Affairs as frequently arise where Business is concerned: Which I shall accordingly leave to be transacted in the proper Places, in order to consider something with Regard to the second Pretence, namely, that of Interest. Though this Term may very well be comprehended in that of Business; because Interest is so far a Consequence of Business, that there is seldom any undertaken without an interested View: Yet, as I propos'd to be distinct on each Particular, I shall accordingly endeavour the same.

This Term Interest is diversly concerned, under various Denominations; such as Politicks, Friendship, Commerce, &c. It is pursued either publicly or privately, justly or unjustly: That it is often pursued unjustly is clear; because

many fallacious Transactions are deceitfully accomplish'd under this Character. It is not altogether so universal as Business; because the meanest Part of Mankind are but little concern'd therein: They not considering their own or others Interest.

There are many other Distinctions of this Term, which I shall omit for Brevity's sake. So that I shall only introduce an Observation on each Particular, with Respect to the three Denominations as above: " Interest (says *De Britaine*) is
 " that which leads the World in a String.
 " In Politicks, the Politician imitates
 " the Hawk which flies high, yet will
 " descend to catch its Prey: He draws
 " Interest out of that Quarter which
 " blows fairest for Advantage: He hath
 " *Briarius's* Hands to oppose Designs, as
 " well as *Argus's* Eyes to penetrate Coun-
 " cils. And as for that which hath a
 " Tendency to Friendship, says this Au-
 " thor, there are few Friends of the Per-
 " son, but many of the Fortune: A
 " Friendship of Interest lasts no longer
 " than the Interest continues. And as to
 " that which hath a Tendency to Com-
 " merce, what I shall observe is this:
 " That it is concerned either in contract-
 " ing

“ing or continuing such a Correspondence, whereby the Traders assist and support one another. Here Interest is so deeply concerned, that many unthinking Men, for the Sake or Name of Interest, shall really expend the major Part of the Principal: And this contrary Method of paying Principal for Interest, is certainly so stupid a Liberality, that it is the primary Cause of many Bankrupts amongst the Traders”.

They are such Persons as these, whose counterfeit Frugality is scarcely used any where but in the publick Markets; when buying Provisions for their Families, they will not be accounted so extravagant as to lay out a Trifle extra in the herbal Way: An Expence so necessary to obstruct the scorbutick Effects that generally proceed from the saline Particles of the constant Meats that are daily consumed! This Observation, was there no other, is a sufficient Proof to demonstrate that there is a *Vacuum Interspersum* in Nature, which is interspersed at large through the Brain of those mistaken frugal Men; whom I would advise to act frugally only in Things indifferent, and liberally only in Things necessary.

I shall

I shall now enter on the third Pretence, which is this: That Men, after being employ'd in Affairs of Business, and fatigued with the same, require such bodily Refreshment as is generally applied: Which I shall consider by Way of defining the Nature of Man, and the Refreshment he requires. But, in order to accommodate this Part of my Discourse, I shall use the Term Nourishment instead of Refreshment; because the former is the Completion of the latter.

Man is a compound Being consisting of Mind and Body, and the Body itself is constituted of divers Parts, such as Flesh and Blood, Members, Veins, Arteries, Tendons, Vessels, &c. which it is not my Province to describe. I shall only confine myself to the two chief or general Parts; which are the immaterial, and the material, or the Mind and Body, both requiring Nourishment for their Subsistence; which I shall examine into, and consider the Nature and Effects of these Nourishments thus: The immaterial, or cogitative Part, such as is the Soul or Mind, or its chief Faculty the Understanding, doth require Nourishment for its Subsistence: Which *Mr. Bulstrode* has thus described, "Whoever considers the
Na-

“ Nature of Mankind, will soon find
 “ that the Mind of Man is of a very in-
 “ quisitive and capacious Nature ; that
 “ Variety of Subjects are more necessary
 “ for his Mind, than Food for his Body ;
 “ that by this, he enlarges his Faculties,
 “ advances his Thoughts, and comes to
 “ discern a clearer Light and Knowledge
 “ of Things”. Here we may observe
 from this Author, that the Nourishment
 of the Mind consists in Contemplation :
 The material Part, or Body, doth like-
 wise require Nourishment for its Subsistence,
 which consists in Meats and Drinks, &c. but is generally excessive in
 various Sorts of the latter, as Wine, &c.
 Let me observe, that a Nourishment from
 this Liquor, were it used as by the Ancients,
 might justly be term’d, as they term’d it, *Lac Senum*, or the Milk of
 old Age : But, by modern Custom, we
 often experience, that, if we suck too
 much, it makes us Children : And many
 Times we shall see that Citizens, who
 were formerly noted for Sobriety, trans-
 nominate that valuable Character *vice versa*,
 into that of Ebriety. Thus have I assigned
 the Nourishments peculiar to Soul and Body.
 I shall next examine and consider the Nature of the
 Effects

Effects produced from these Nourishments.

Now as to the Body, whose Nutrient we are so sollicitous about, let us enquire what Return is made for this our daily Concern : And by this Enquiry we shall soon find, and in few Words, that all our Care, alas! produces no other Returns than the direful Effects of frequent Disorders; such as generally terminate in burthensome and painful Diseases. But on the contrary, the Soul with her Nourishment is so improv'd, that she makes such Returns from the Ports of Knowledge and Wisdom, being richly laden with sublime metaphysical Conceptions, that she is enabled to penetrate the cloudiest Atmosphere with such Celerity, that she peirces the radiant Skies; and, ascending the ethereal Regions, she arrives at the empyreal Heaven. Here she converses concerning supernatural Causes, with such immaterial Beings as are agreeable to the Delicateness of her Nature; from thence she is fraught with the disclosed Secrets of the invisible World: And after such celestial Embassies she descends, and divinely inspires us with a beautiful Description of the harmonious Orders there so regularly observed. Her
subtle

subtle Nature now no longer can be confined to animate the corruptible Particles of gross Matter ; but she resumes her former Visit, by a Separation from her Organs, and reascends to take her Existence in a State of eternal Bliss. By this Mutation, the corporeal Substance is no more a Part of the human Compound ; for a Dissolution of Parts commences, by which the Body, we were so wont to indulge, is soon reduced to its first Principles ; and its Atoms become a Prey even to those Reptiles that are generated from itself.

Having thus briefly described the Effects produced from the Nourishment of Soul and Body, and considered the eternal Existence of the former, and the undeniable Dissolution of the latter (as the incomparable *Mr. Milton* hath hinted ;

—————*The Spirit of Man*
Which God inspir'd, cannot together perish
With this corporeal Clod ; —————)

I shall next proceed to consider the Usefulness of improving the Mind in order to its perfect Tranquillity, during this State of Mutability. The Nourishment of the Mind, and the Improvement of the same, highly consists (as was before

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ob-

observed) in Contemplation, or Speculation; which furnishes us with such innocent and agreeable Delights, that the Soul exerts itself in an extraordinary Manner: Which being duly considered, we may be capable of discussing that Question of the sovereign Good or Felicity of Life; whether the repeated Nourishments of the Body can lead a Man to that Felicity, or whether a constant Course of Contemplation, or the Practice of prudently conversing with ourselves, and reflecting on our Errors, may constitute that Happiness. Applicably to this Mr. *Bulstrode* observes, that the Body is too gross to enjoy a refined Pleasure; and that the Affections of a Man, given to the Delights of Contemplation and Search, are too lofty to be allur'd down to sensual Enjoyments. This excellent Observer quotes *Des Cartes* to the same Purpose: "The Pleasures of Sense are in no Sort comparable to those which the Mind enjoys by Knowledge and Philosophy". The Thought of which reminds me of the fourth and last Pretence I proposed to object; that is, the Benefits of Conversation, which are very inducing Motives to the frequenting Publick-houses. These I shall consider thus: Con-

Conversation is either good or bad, proper or improper, &c. and its Benefits proceed from agreeable and edifying Discourses. But whether the Design of edifying is really obtained in Publick-houses, as often as it is urged, is a Question I would willingly be satisfied in; for I declare I have seldom seen it, except on particular Occasions: And was it obtain'd in general, yet, as there is no general Rule without an Exception, I should presume to offer a few Remarks thereon.

Discourse, says *De Britaine*, is *Vehiculum Cogitationum*, or the Vehicle of Thoughts; therefore it should run even with Mens Thoughts, which ought to be discreet, and not an idle Chiming of Impertinences. This Observation is very often verified; for Conversation and Discourse are but rarely completed in Publick-houses, without frequent Arrogancies, and impertinent Contradictions, either proceeding from the weak Intellects of the Disputants, or the Strength of those Liquors that are generally applied as Assistants herein, in order to display our Elocution: The Conclusion of which is sum'd up in such indecent Postures as are represented, by the Design of the Engraver, in his midnight modern

Conversation. And on the other Hand, if the Discourse has been pertinent, I have observ'd, that the sweetest Conversation hath been carelessly laid aside; even as in the Case of the Scholar, who translated *Homer* and *Demosthenes* into Cards and Dice, and left his old Companions *Horace* and *Virgil* for Pam and Knave-Nobby, only for the Sake of an advantageous Gain of a Fifteen-two, or an odd Prick, at the Close of a Game. Thus we see how ungenerously we deceive ourselves, by the aforementioned Pretences, in conforming to the Proverb, *A lame Excuse is better than none.*

Publick-houses, without doubt, are very convenient on certain Occasions; particularly when distant from our respective Habitations, we can readily be furnished by them with such Necessaries as belong to eating and drinking, without engaging in an Obligation to our Friends and Acquaintance; nay, many Degrees of Business, &c. are really transacted in them with Discretion and Conduct. It is not the moderate Use of those Conveniencies that I censure; but it is the immoderate Abuse, proceeding from our irrational Sensuality. Thus far I have attempted to discover the In-

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conveni-

conveniencies that attend the preceding Pretences ; I shall now offer some useful Reflections on these our Follies.

It is an Unhappiness in human Nature in general, that its Desires abundantly exceed its Endeavours: But this Evil, though great, is never so inveterate as to be absolutely incurable. For, what though we cannot avoid eating and drinking to satisfy our Natures ; yet we may, by a prudent Reflection, avoid the Inconveniencies which the Excess of either may produce, by considering, with *Epicurus* * ; “ That, if we live according
 “ to Nature, we shall never be poor ; if
 “ according to Opinion, we shall never
 “ be rich : Nature requires little, but
 “ Opinion is never satisfied”. And, in another Passage of this virtuous *Heathen*,
 “ Thanks be to blessed Nature for ha-
 “ ving so contrived it that those Things,
 “ that are really necessary, are easily pro-
 “ curable ; whereas those that are not ne-
 “ cessary, are hard to be found: Wilt
 “ thou support Life, have Bread and
 “ Water ; wilt thou fare nicely, be
 “ hungry”. *Artaxerxes*, the Brother of *Cyrus*, being overthrown in Battle,

* *Monsf. St. Evremont* in his Vindication of *Epicurus*.

was constrained to sit down with dried Figs, and Barley Bread ; which upon proof he found so good, that he seriously lamented his Misfortune in having been so long a Stranger to that great Pleasure and Delight, which Nature and simple Food affords, when it meets with true Hunger. Is it not then a peculiar Happiness, if we can restrain our Desires from those Unnecessaries, in order to enjoy an Indolency of Body, by living according to Nature ? The Poet expresses it well,

*Happy is he, who can his Wish restrain ;
Not he, who doth his anxious Wish obtain.*

Certain it is, that a philosophic Happiness consists in possessing all we desire ; and this is easily accomplish'd, by desiring nought but what we can possess : This is meant by the Poet's Restraint : And this is that noble Conquest, that all our Philosophy levels its strictest and more severe Aims at ; consisting in our subduing all our inordinate Desires, and submitting to our Reason the Intemperance of our Appetites.

In fine, How mean are the Thoughts of a last Night's Batch, or those of a lascivious Debauch, or the trifling Expectation of embracing a succeeding one
To-

Tomorrow? And, How mean is the distinguishing ourselves under the Denominations of *Jack, Dick?* &c. It is by these, and such like vulgar Familiarities, that we appear as ridiculous as the meanest amongst human Beings; because they eclipse the Lustre of that serious and becoming Air, which the Art of Complaisance teaches us.

Hence it is, that that noblest Part of ourselves, that Similitude of the divine Nature, our rational Excellency, does unhappily fall into such a State of Degeneracy, as to suffer the Depravity of our Natures to deceive us, by dissipating our brightest Ideas, merely for the Sake of enjoying a few imaginary Delights; consisting in sensual Pleasures, as before observed, and terminating in frequent Disorders, and painful Diseases: Therefore let us for the future reflect on these Follies, that so the Knowledge of our Errors may be the Beginning of our Amendment.

To conclude, If what I have here offer'd to your Consideration, doth not comport with the Dictates of your Judgment; let it be consider'd, that it was done in the midst of an Employment to which I am bow'd down by a daily and tedious Attendance; *Me Miserum!*

And,

And, if any should seem to be offended hereat, I desire it may likewise be considered, what Liberty the Poet is possessed of, both in the Press, and on the Stage ;

————— *The Play's the Thing,*
Wherein I'll catch the Conscience of a King :

But I assume not that poetic Authority, to catch at regal Conscience; for I should even be concern'd to offend, by exercising a small Portion of philosophic Freedom, with design to catch only at the common Errors of the Subject.



F I N I S .



